**Dordt Diamond**

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**King’s Legacy**

**Matthew Kunnari**
Staff Writer

Last Tuesday evening, January 24th, former Lieutenant Governor of Colorado, Joe Rogers performed Dream Alive, to a small intimate crowd in the B.J. Haan Auditorium. Dream Alive is a performance that highlights the life of Dr. Martin Luther King Jr. from his involvement with the Montgomery Alabama Bus Strike of 1955 to his final speech before his assassination in 1968.

Joe Rogers proved to be a powerful orator. The performance recalled styles of Langston Hughes, Amiri Baraka, Fredrick Douglass and Lamont Steptoe. Rogers meticulous study of King’s speeches, notably “I Have a Dream,” provided the audience with moments of imagining that they too were amongst the thousands who gathered on the Mall in Washington D.C. to hear King deliver what is said to be one of the top five speeches of all human history.

Rogers’ reminded the audience that despite King’s death at the age of 39, his life was not in vain. King inspired people to stand for equality around the world. During the Peasant’s Revolt in Tiananmen Square, Nelson Mandela’s release in South Africa, the fall of the Berlin Wall, and the passing of the Civil Rights Act of 1964 the song “We Will Overcome,” made infamous by King, was boldly sung out.

Joe Rogers stated in his performance that he often asks little children how long they think slavery lasted in America. Most children say ten to thirty years, a few say fifty, however Rogers stated that slavery started in 1607 with the establishment of Jamestown and segregation did not “end” until 1964; that’s 357 years of slavery and inequality.

Since 1964, African Americans have legally been made equal in the United States; however, Rogers boldly reminded those attending that racism and racial inequality still exists within the United States. Rogers exhorted all to study history, notably King. Martin Luther King Jr. proclaimed: “One day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident: that all men are created equal.”’

Today, in 2006, while circumstances and technology have changed, people have not. We need to learn from the past so that one day all people will be able to proclaim: “Free at last! Free at last! Thank God Almighty, we are free at last!”

All quotes taken from Martin Luther King Jr. speech, “I have a Dream.”

Joe Rogers, former Lieutenant Governor of Colorado, performs Dream Alive on Tuesday, January 24 at Dordt.

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**Dordt interviews two for Dean of Chapel**

Cheryl Korthuis
Guest Writer

Reverend Rod Gorter and Reverend Steve Van Zanen were interviewed for the Dean of Chapel position during the week of January 16-20. Dordt interviewed them and gave each an opportunity to give a meditation and formal interview with faculty, staff, and students. One of the candidates was called within the 2006-2007 school year.

The position has been vacant many years and is an intricate part of the student experience. Others qualities they searched for were: an inviting demeanor making students comfortable talking about everyday life and faith issues, a good teacher, and a mentor to student-leaders, said Hielema.

Overall, the Dean of Chapel will strive to make chapels, events, and setting a Holy Spirit-filled atmosphere where students are able to struggle openly with each other without being destructive.

Reverend Gorter was at Dordt from January 16-17 to meet with members from the Spiritual Activities Committee and also to speak with students about his vision for the Dean of Chapel position. Gorter has spent the last number of years serving as a missionary in Odessa, Ukraine, where he worked with the people there and was further involved in training leaders in the community.

Reverend Van Zanen was on campus during January 19-20. His meditation was on Mark 1, concerning kingdom calling: an unexpected death. Van Zanen has followed his kingdom call through Calvin Seminary, working with students at Calvin, several Christian Reformed Churches, and as director Christian Reformed World Missions. “Kingdom vision is life-giving,” stated Van Zanen, a vision that will change self and change the world.

As Dean of Chapel, he said he would strive to make chapels, “attractive energizing, and inspiring.” He is excited about the multifaceted aspect of the position, and wants to work with a network of students, faculty, and staff to unify goals. He said this was possible in a smaller community, such as Dordt.

Said Hielema of the interviews, “we are thankful, encouraged, and hopeful for next fall.”

Dr. Syd Hielema

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Ethical Shopping

Ann Renee Andree
Staff Writer

"Do these pants make my butt look fat?"
Perhaps this is an issue to be considered about when trying on pants at Gap or Old Navy; however, this certainly is not the only issue. From personal efficacy to world ethics, shopping is less superficial than Clueless might express.

Let's step outside of ourselves and look at the world. Shopping is more than us as individuals finding the cheapest or the chic-est. How is the world affected by our shopping habits? My aim in this article is awareness—awareness of both environmental and ethical issues.

Environmental. Clothes require cotton. Cotton requires pesticides more than any other crop, accounting for 10% of all herbicide use and 20-25% of insecticide use worldwide, despite covering only a small percent of cultivable soil; thereby creating health issues. And soil aside, airplanes (the biggest cause of air pollution) use a lot of fuel to export wares from country to country.

Ethical. While one could argue that Asian countries (for example) need the employment that the garment industry provides in order that they might improve their standing in the world market, one must also recognize that while the Western world shops around for cheap factories, the factories are forcing their workers into awful working conditions to create the articles. Suggestion: Buy at thrift stores. Not only can you be creative and individual in your fashion, but a) you are reusing clothing, b) the proceeds are going to charities in your local community, and c) you are certain that none of your money is supporting the promotion of sweatshops.

Buy fair-trade clothing (ethical) or hemp clothing (environmental). Perhaps more expensive, but you are supporting small communities who do not necessarily have the economic means to compete with the more powerful countries. Be aware of the human rights conditions where your clothes are being made. For info on specific countries check out Amnesty International (www.amnesty.org/library). Shopping is a bigger issue than wearing. Is the promotion of sweatshops more important than the lives of the workers?

In summary: be aware that clothing is a bigger issue than waking up in the morning, trying to decide what to wear today. Primary resource used in this article: Clark, Duncan. The Rough Guide to Ethical Shopping. Penguin Group: London, 2004.

E-mail me with any questions or for more info: nmrd@oldrd.edu

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Canadian Elections

Dena Nicolai
Guest Writer

After 12 years of Liberal party rule, Canadians voted Monday night and chose change in the form of the Conservative party, led by Stephen Harper. Although the vote was decisive, it did not give the Conservatives the majority government they had hoped for and Harper will have to seek allies in parliament; nonetheless, the party has made inroads in many provinces and areas that had previously refused to elect any Conservative candidates.

With a voter turnout of 65 percent—higher than in the last election—Harper’s Conservatives gained the largest number of seats in the House of Commons with 124; however in Canada’s parliamentary system, this is not enough to take a majority and the other parties that form the opposition have a larger number of total overall seats. The Liberal party, with 103 seats, received 30.22 percent of the vote, while the Conservatives gained 124 seats with 36.2 percent; following this was the Quebec separatist party Bloc Quebecois with 51 seats and the left-leaning New Democratic Party with 29 seats. The remaining seat was taken by an independent from Quebec.

Monday night in Montreal, a defeated former Prime Minister Paul Martin announced his decision to step down as leader of the Liberals, still haunted by corruption scandals and the vote of non-confidence late last year that triggered the second Canadian election in 18 months. Martin, who inherited the role of Prime Minister and a Liberal majority in December 2003 when Jean Chretien retired, was re-elected in June 2004, but with a minority. In the Canadian system if the government has a minority, the opposition can band together in a vote of non-confidence which forces the resignation of the current government and initiates a new election; this is what occurred in November.

Although pre-election polls showed that many Canadians wanted a majority government after 18 months with a Liberal minority, Monday’s results were not surprising. However, there were certainly changes in the way certain areas of the country voted. Unlike in the American system, Canadians do not vote directly for the Prime Minister (him/herself) but instead elect one (Elected Members of Parliament) from the specific areas (called ridings) where they live.

Most ridings have at least 4 candidates – generally from the Liberal party, the Conservative party, the New Democratic Party, and the Green Party, but some may have up to 7 or 8 from other parties, including candidates running as independents.

Observers say Conservatives won with a solid campaign that supported a leader who moved himself from what the public felt was a harsh US-style, right-wing agenda to a style that has moved his party more towards the center and has made him appear confident and competent. Harper, an Ontario born Alberta resident, also appeals to Western provinces such as Alberta and Saskatchewan, who have often felt alienated by previous governments.

Although some in the Liberal campaign went so far as to attempt to smear Harper by comparing him to George W. Bush (whom polls have shown is quite unpopular in Canada), the political conversation among Canadians is different than that in the United States and the Conservative party is more central than the Republicans in America. Nonetheless, Harper and his party do support reforms closer to the right including a stronger military, more limited government, and more tax cuts. Whether or not Harper’s government will begin the “right-wing revolution” that many of his critics fear remains to be seen.

Some of Harper’s strongest campaign promises include establishing maximum wait times for medical services, cleaning up Canada’s government by introducing a Federal Accountability Act, offering parents choice and assistance in childcare, and working to reduce the onslaught of “guns, gangs, and drugs.”

In his victory speech at his home riding of Calgary on Monday, Harper also pledged to work for a united, safe, strong, and prosperous Canada in which federalism is rebuilt in Quebec, the West is no longer alienated, the North is given help to revive its dreams, Ontario stays strong, and the Atlantic provinces are given more control over their resources. He promised to govern in a “Spirit of hope, not fear”, and vowed that Canada would cooperate constructively with all the nations of the world to tackle local concerns. He saluted all Canadians who had campaigned to help lead their country and was strong in his reassurances that the new parliament would be a “change of government, not a change of country.”

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Bran Muffins

Kevin Zonnefeld
Staff Writer

Ingredients:
1 cup whole wheat flour
1 cup oat or wheat bran
1 tsp baking powder
1 tsp baking soda
1 beaten egg
1 cup milk
1/4 cup honey
1/4 cup applesauce
2 tbsp ground flax (stop by Kevin’s room - SV302) or 1 T canola oil

Directions:
Combine dry ingredients and stir thoroughly. Beat egg and add wet ingredients. Combine both dry and wet mixtures. Stir in any dry fruits or nuts that you would like to add. Bake at 325 for 18-22 minutes. Makes 12 muffins.

Created by Kevin Zonnefeld
Salome Toryem
Guest Writer

"Who gives a damn if a black man invented the traffic lights?" Unsigned.

I was surprised and shocked but the more I thought about that insulting question, the more I realized that there were no elements of surprise in it. Although I was offended and insulted, I knew this was an outward expression of inward feelings and thoughts.

For me, and perhaps others like me, that incident was not the first encounter. As I have observed over the years, racism and prejudices are acts that have been suppressed on this campus. This community hides itself behind a "Christian community," facade so much so that it over-looks and denies the things that are "unchristian." I see a community so engrossed in its "Christian Community" as if such a community is sin-proof.

One of the weaknesses of this community that continues to surface is a lack of attention to it is the hypocrisy. I do not intend, by any means, to point fingers at anyone but I feel that there are issues that need to be addressed and after years of waiting for someone to speak up and not hearing any voices, I feel an obligation. Incidents such as this happen even on our campus inspire all the diversity we claim to celebrate. I see these not in the big issues necessarily, but in the smallest of ways. What did the campus do in celebration of Martin Luther King Jr. day? I heard no mention of it in any of my classes or any other gatherings I attended that day—it was virtually ignored. What did we do as a campus, aside celebration of Black History Month? Then there are those who walk right past me on the sidewalks and hallways, their faces turned miles away me when these are the people who have interviewed me days earlier for a class assignment. Interviewing me does not incur any ties to me, but I'd appreciate an answer to my greeting. In addition, there are the strange stares from parents who also ignore my greetings, stares that one parent rightfully expressed last Parents' weekend:

"I didn't know there were any black people on this campus; how did they get here?" I was tempted to answer:

"The same way your kid got here because somehow, I missed the 'Whites Only' sign."

I resisted.

Keep in mind, we are a "Christian community," then, I wonder what that really means. That description has become nothing more than a cliché, a catch phrase.

It is not coincidental that students leave Dordt College because they do not feel welcome; it isn't only that they do not see different skin colors around, they leave because the little difference there is rejected. Students do not leave because they do not see a hundred black students on campus. They leave because they do not see diversity in the hearts people around here. We may have all the blacks, Asians, Hispanic all the color there is to have, but if the hearts of people do not embrace diversity, this campus will still not be diverse; diversity starts with the heart, not with numbers.

One of the biggest mistakes this community makes is thinking that these problems do not exist simply because we profess Christianity. Certainly, being a Christian makes a difference, or at least should make a difference, but there is much more work beyond being a Christian community.

Remember that pastors, ministers, evangelists, men of God also owned slaves while living in their Christian communities and homes. What makes this community think professing Christianity exempts it from immorality? As I have told others before, racism is a white man's problem, Christian or non-Christian and until white folks are ready to claim their share of responsibility and ask people of color to work alongside them on this issue, there is no hope in achieving racial reconciliation.

I do not undermine the difference this college has made in the minds of hundreds, perhaps thousands including mine. But what I warn against is the tendency to think that somehow, we have arrived at the level where all things are perfect and everyone acts Christianly—we will be naïve to think so.

What I hope is that the people in this community come to a point where they realize that it is time to dig out the dirt that has been hidden for years, start talking about the touchy stuff, we have to start to admit that sin, prejudice happens even here; we have to admit the things we've done wrong. This community needs to come to a point where comments like these are not tolerated because they are spits on the faces of all who ever fought for justice, spits on the faces of all people of color, all who were lynched, beaten, shot, jailed, hated, deprived because of the color of their skins. We can not afford to tolerate such behavior. I am not okay with people telling me that I am an "image bearer;" I am not okay with people to show me that I am indeed to accept me for who I am, to be interested in learning about my culture, my history. Every day is "Dutch History Day" on this campus, in a similar way, black history can not be relegated to 28 days out of the year because Black history is American History.

As for whoever my questioner was, sorry your answer has been a long way coming: I "give a damn;" Black people "give a damn;" people of Color "give a damn;" God "gives a damn" and so should you.

What are you looking for in a Dean of Chapel?

Kara Kuipery

Matt Kunnari
Someone who has previous experience working with our age group. Has to like fish (regarding the fish tank in Student Services).

Rachel Eckardt
I think that the campus pastor needs to have a strong Reformational worldview and be able to implement it—come in having a strong basis, doesn't try to make changes right away, but waits until he knows the campus community. Someone who will reiterate what we are learning in our classes. He should be available and relate to students easily.

Brad Redeker
Someone who is young and in tune with young people and can relate to them. Someone who can motivate the campus to become more spiritually involved and would talk to the students, not at or above them.

Justin Edmonds
Someone who would bridge the spiritual gap between different worship styles. Someone who is approachable and who will break the 'bubble' and bring Dordt into the community to help the less fortunate.
Jessica Braunschweig
Editor

Expecting a change in climate, finding a change in heart. Dreading our lack of Spanish, savoring the simple smiles—that crossed barb wire fences and language barriers alike.

On mission trips to third world countries, one generally, perhaps unknowingly, packs their expectations, just as tangible as the clothes inside their suitcase. But it's when you start to unpack your proverbial pack that you realize the startling amount of possessions you have and the sudden amount of answers you don't.

During our AMOR trip this past Christmas break, a group of 14 students led by Stan and Karen Wynia, traveled to Nicaragua where we were blessed with an amazing experience that won't soon be forgotten.

Upon our arrival in the Managua airport, our "imo" pulled up, and Nathan Boersema, our driver and translator, stepped out. The NASCAR experiences we daily endured in that 12-passenger green Mitsubishi set the scene for our ever-expanding definition of ever-decreasing personal space. We flew down the roads at a pace of about 50 miles an hour—dodging pot holes, dogs, wild pigs, speed bumps and people. Even the shortest of heads hit the roof at times, while eyes cringed, stomachs lurched and people held on for dear life.

We safely arrived to our first destination at Rancho Ebenezer (RAEME), a farm located in the mountainous region of Managua. There we met Don Chico, an amazing man who shared his heart-wrenching testimony. Presently in charge of Rancho Ebenezer (RAEME), he spent his first 17 years in the city dump, where few can ever rise above such circumstances. Yet, the Lord took hold of his life and Don Chico completed a college education and master's degree. He has dedicated his life to RAEME, helping to train and educate poor farmers as they seek to provide for their families. Don Chico's passion for the Lord shone daily through his radiant smile.

At RAEME, we painted pig cages, chased unruly escapee sows and cleaned rabbit cages, while others worked on the construction of the classroom/training building. The hilarious conversations made the time pass quickly and Nicaraguans good-naturedly critiqued our Spanish, savoring the simple smiles of God's artistic sweep—in seeing Mt. Messiah, Mt. Mumbacho and Lake Nicaragua. At the same time, we were abhorred by the striking poverty nearly everywhere we went. The city dump was acres high and piles deep of rotting debris and stench; my words cannot capture this stench; my words cannot capture this experience. But exposure alone doesn't lead to transformation. For, back at home with the memories, we're still challenged with the realities—putting our love into action didn't change the state of poverty or the corruption of the political system. The questions of justice still prevail, challenging our affluent lives and prodding our false perceptions and misconceptions of our Western traditions and mindset. Our suitcases have long been unpacked, but we must keep coming back—to the heart-hitting, heart-breaking questions—even when we don't hold the answers, putting trust in the One who does.

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A mission trip must involve evangelism to unbelievers. The result of a mission trip must be the conversion of unbelievers. These are false statements regarding the purposes and goals of missionary work. Christians commonly have a false idea of the content of a mission trip, as we have placed a false definition on mission work. Mission work may involve evangelizing and conversion, but it is not restricted to these goals. Mission work also ought to involve the building up and sustaining of fellow believers.

In Ephesians 4:16, Paul addresses the necessity of this type of mission work: "From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." (NIV) Paul himself received support and encouragement from his fellow believers while he was in prison. The Bible gives a multitude of examples of the continual blessings Christians possess in the comfort of mutual care and support. The church would not survive were it not for the sustenance God provides through one another.

Dordt College provides numerous opportunities for the body of Christ to support its ligaments. One particular opportunity to serve is through an activity called PLIA, or "Putting Love Into Action." PLIA offers eleven different locations in which to serve: Birmingham, Alabama; Cary, Mississippi; Mendenhall, Mississippi; Denver, Colorado; Grand Junction, Colorado; Center, Colorado; Camden, New Jersey; Shiprock, New Mexico; Inez, Kentucky; Neon, Kentucky; and Carmel, New York.

Although the work at each site is different, there is at least minor construction work involved at each site, along with some work in the community. Similar opportunities were offered for hurricane relief over the past Christmas break. Nathan Mulder was one of the 13 students who participated in a trip to Lumberton, Texas. Students chopped and picked up some of the estimated 3 million trees that had fallen during the storm.

Mulder's group was hosted by a Baptist church in Lumberton, where they slept in the church's classrooms on army cots. Mulder enjoyed the hospitality and graciousness of the people from the church. He found that even the wealthy families had their own unique needs. For example, one couple was unable to do the necessary work to clean around their home because the husband had knee problems.

Mulder was impressed with one mother and daughter who hosted the missions group on several occasions. The mother and daughter cooked for them three different times, serving brisket, gumbo and spaghetti. The mission group also cleaned out a shed that had been built around their home. Inside, they found a chest of old newspapers, with articles that reported events such as the assassination of John F. Kennedy. Mulder was excited to be able to keep the articles. The group also was able to go to the Hope Center, which is a home for unwed pregnant mothers. The Hope Center was organized to enable these mothers to raise their own children as an alternative to abortion.

Mulder said he would like to go on PLIA again, and he hopes to have the chance to lead a PLIA group during his junior year. He described his experience as a good way to step out of your comfort zone. Not only does PLIA benefit the people you are serving; you are blessed through the cross-cultural experience as well.

Most important is God's call to His disciples to serve others. The greatest example of this servitude is Christ. In John 13:14-17 Christ commands His people to follow His example: "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them." (NIV)

God gives us the honor of serving Him. Our love for God extends to His creation. Dordt gives us the opportunity to put that love into action.

Right: One of many crumbling buildings in Nicaragua
Bottom: PLIA participants Jenn Baas, Mary Dekkers, Nathan Mulder, Bekah Tazelaar, Justin Edmonds, and Craig VanDrunen relax on a beach in Nicaragua
“Candy bars!” his saddened eyes lit up in surprise. The two children demolished them in seconds, their grubby hands grabbing every morsel. Still hungry, yet temporarily happy, they continued scrounging through the piles of garbage in their home, the city dump. But that rat poison find was bittersweet, and their sudden death was, too.

She turned the ring on her finger, incessantly. What have I done? Is it too late? She orders a stiff one on the rocks. A man walks through the door. She catches his eye. He sees the ring. And then he doesn’t. Magic.

She returns home late that night. Her tricks well-hidden, her husband fast asleep.

I can’t stand his kisses anymore. “I love you so much,” he whispered to her, in between the moments of passion. "Get off me. I don’t love you anymore. This has to end." She pulls away. "I have some great news," he smiles. "Oh?" "I got a raise—the future’s looking good." "I love you!"

A ring of unity, she dreams of. A miniature handcuff of slavery, he despised. She waits for the day he’ll ask. He knew it would never come.

He took all he could get, until she figured it out. Men are such pigs.

Three months gone, but brought back in a mere second. Lost in a look of love. Could he possibly still love me? Panic devours my soul. Get him back while you can! I lay down my pride, hoping he won’t stomp down my heart. "Would you take me back?" "I never let you go."
WheelsoftheWeek: racer or RICER?!

Lynette Andree
Page Editor

What looks faster than it is, has exhaust pipes that are the same diameter as a Folgers coffee can and has colored head-lights that “work better”? Answer: a ricer (also referred to as a rice rocket or just rice). A ricer is usually an import car that one tries to make look like a really fast and expensive car. It usually involves throwing more money into the car than the cost of the car itself.

Some of the more common cars used as ricers are Honda Civics, Accords, Mitsubishi Spiders or Eclipses and some Subarus. Some of those who do not believe in owning a foreign car might purchase an American-made Sunfire or Cavalier and try to turn them into rice rockets. Those who make ricers paint the over-priced rims the same color as the rest of the car and throw a couple grand into a body kit to make it look like they know something about cars. Anyone who knows anything about cars realizes a body kit won’t change how fast a car can go.

“Increased performance” is one reason people want to turn their cars into ricers. In reality, turning cars into ricers often does nothing to increase performance: the car just looks like it could go fast. You might see a car with a spoiler that looks like it belongs on a small jet, but instead of making the car go faster, the spoiler slows the car down if the car has front wheel drive.

You can often hear ricers. They belong to the drivers that floor it around corners in an attempt to prove that making a loud sound from a “pretty” car makes them good drivers. I’m not trying to rip on foreign cars—many of them are good the way they are. The real problem is when a punk comes along and puts useless money into parts from Walmart to change his or her car into something that only looks good. This is clearly the after-effect of watching “The Fast and the Furious” one too many times. For more information on what makes a ricer, you can check out the website http://www.urbandictionary.com/define.php?term=Ricer.

John Elway, will you be my friend?
JV lady defenders continue conquest

Jessi Rieken
Staff Writer

On game day you can find these girls getting pumped up in the locker room. They are suited up in their black and white uniforms that scream Dordt pride; in fact these girls even have matching Adidas shoes. Who are these girls? Dordt’s JV girls basketball team, of course.

Although this lively group of girls gets off on a rough start, there are still seven more games to switch their streak around. “We have definitely overcome a lot of obstacles and we are very optimistic that the season is going to change for the better,” Ashley Van Gelder said, commenting on their 1-7 record.

Because of the success of the Defenders’ soccer and volleyball teams, there have been numerous player changes on the JV team, with girls coming in late to the sport. Their practices consist of drills that push them to their limits, including the “three-man weave” and a “defensive drill of shell.”

A lady defender struggles for the basketball.

Coach Stiemema has been challenging each girl at practice with scrimmaging each other, holding shooting contests and the ever-villainous sprints. Ashley Van Gelder also commented that she is confident in her team to pull through the rest of the season. “The winning streak starts now,” added Stephanie Peuler, the girls’ JV manager.

With the determination of the girls JV basketball team they are going to go far. Come out and cheer on the girls JV team this Saturday, Jan. 28 as they take on Northwestern.

Get To Know ‘Em

Elliot De Wit
Staff Writer

Nickname: Hot Sauce
Number: 25
Major: HPER-Recreation
Age: 21
Grade: Senior
Favorite: Hot Sauce

Full Name: Lucas Steven Ruter

Do you have any superstitions?
No, although in high school I used to always give you a hug before each game.

Who would you say has had the biggest influence on you with your basketball career?
I would say that my dad is the biggest influence because I always remember when I was very little, I would tag along with him to the gym when he had to go there for some Sioux Center Rec. program and I would shoot around with him. Also, because win or lose, play good or bad, he always supports me no matter how I play and he has always encouraged me to play “the right way.”

What would you say is your best sports memory?
I would say my best sports memory is when we made it to state baseball when I was a senior. We were down a couple of runs going into the bottom of the last inning and then won on a suicide squeeze.

What kind of job would you like to get after college?
Some job related to sports, along with working with kids at the same time (recreation director).